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T H E

# HOME & FOREIGN RECORD

OF THE

## CANADA PRESBYTERIAN CHURCH.

No. 9.

SEPTEMBER, 1874.

Vol. XIII.

### FRENCH EVANGELIZATION.

In last number of the *Record* a letter appeared from the pen of Principal McVicar with reference to French Evangelization. The object of the letter was to call attention to the fact that now the French Mission work of our Church has been consolidated, that instead of two collections—one for St. Anne's Mission, Kankakee, and the other for French Evangelization in Canada—there will be now but one for the support of both objects. The Mission at St. Anne's is to be carried on under the special superintendence of the Presbytery of Chatham, and for this purpose the sum of \$1800 will be drawn from the funds of the French Evangelization Committee. The rest of the collection will be required for the support of the French Professor, Mr. Coussirat, the salary of Mr. Chiniquy, and any assistance required by the French students. We have said that for St. Anne's Mission the sum of \$1800 per annum will be required; but indeed for the current year considerably more will be required, inasmuch as several months' salary was due to Mr. Chiniquy, and a considerable sum was needed to carry on the work from first May till the new arrangements were carried into effect. There is a special necessity, therefore, for a liberal collection for this object.

While our Church is called to engage in all the departments of missionary work and to send as we are able help to the heathen in foreign lands, we are specially called on to sustain our own Home Mission work and to seek the evangelization of our fellow-countrymen in the Province of Quebec. Mr. Chiniquy will give his experience, and devotedness and energy to this work under the direction of the Committee, and, aided by the young men who are being trained in the Montreal College, we doubt not he will be able, under the blessing of God, to carry on the work with vigour and success. Too little has been done—too little has been attempted heretofore in this field. We are now entering on the work in a more resolute, systematic and earnest spirit. It is hoped that the congregations of the Church will supply the means for prosecuting this work in earnest. It will be borne in mind that the day for the collection for French Evangelization, where the contribution is not made otherwise, is the 4TH SABBATH OF SEPTEMBER.

## SPAIN AND ITS PROTESTANT MISSIONS.

Spain at present is attracting very general attention on account of its religious as well as its political condition, and we are sure that many of our friends will read with much attention the following able remarks on "Spain and its Protestant Missions" from the pages of the *United Presbyterian Missionary Record* :

Another visit to Spain, with renewed opportunities of observation and of fellowship with many of the excellent men who are working in different parts, naturally suggests a few remarks, which we proceed to submit to the attention of our readers. As we left that country by the north, having entered by Gibraltar and Cadiz, we may state that although the Government troops had been driven back by the Carlist rebels, and had lost their general in connection with the repulse, nothing was known of this reverse at Santander when we left that port for Bayonne. Indeed, it is very difficult to obtain at once, in Spain, any reliable intelligence regarding military movements. Both parties use the telegraph as if it were a legitimate arm of war; and when so used, its messages are sometimes shaped according to the end in view, just as the missiles for their rifles are manufactured with a view to effective discharge on the point to be carried; and hence the state of matters in the scene of struggle between the Carlists and the Government is often more quickly understood by any common reader of newspapers anywhere else in Europe than anywhere in Spain. Carlism is unable to strike a direct blow at the heart of the nation. It cannot dream of assailing Madrid, but it festers like a local ulcer on the extremities. It lurks and festers there, and inasmuch as the heart is diseased and feeble, it fatally drains strength from the whole sluggish body politic of Spain.

It is a country which awakens profound compassion in the heart of any one who passes through it, by its railway lines or diligence routes, or through those by-paths where rich vineyards alternate with ruined fortresses, dilapidated villages, and with these caves in which gipsy peasants contrive to burrow and live. The rural people are a highly interesting class, generally transparent, ready to respond to any feeling of trust with which they may be treated; full of endless and voluble conversation; polite to a degree which seems ludicrous according to the ruder and rougher standard prevalent in Scotland; and, it must be added, vengeful when their suspicion and anger are aroused, and ready sometimes to express their vengeance by drawing from hidden pockets long curved knives with sharp points, the sight of which is more uncomfortable than of an unsheathed sword. These implements we confess never to have seen used for any purpose worse than that of hewing slices from purple-coloured sausages, plentifully spiced with garlic.

A considerable proportion of the area of Spain is so rocky or sandy as scarcely to be fit for cultivation, yet it is distressing to see huge spaces of the country, capable of yielding rich produce, abandoned to comparative barrenness. Practicable methods of irrigation, such as have successfully been introduced into parts of India, might redeem vast tracts of land in the Peninsula from comparative aridity and unproductiveness, and turn them into fruitful gardens; for in that climate many of the most precious fruits will grow, if you but give them hold of the soil and supply them with moisture. From sheer want of enterprise whole landscapes are left bare, and weary the eye for want of trees, which an industrious cultivation might quickly rear so as to convert arid plains into comparative verdure. How are these circumstances to be accounted for? From no inherent incapacity

in the Spanish people; from no invincible obduracy in the Spanish soil, defying a better agriculture; and certainly from no lack of mineral riches, which under better moral influences would provide capital and other appliances. It is impossible to disconnect these *retributive* facts from the history of Spain—its Inquisition—its heartless and exterminating persecutions—its type of Popery, the lowest of its kind—and its long truce with an ascendant priesthood at war with the Bible, silencing its testimony and successfully keeping it out of sight.

We fear the great mass of the people are profoundly asleep, excepting as regards purely material and mechanical things. They go indeed in large numbers to church and cathedral, especially the women. Turn off the crowded promenade in such a city as Old Granada, when, in the *gloamin*, the people who had scarcely ventured into the open street under that burning sun during the day, come forth to enjoy the cool shadow of the evening; enter into the church hard by; you find the twilight there as out of doors, and by the glimmer of those altar lights, and by the hum of whispering voices, you find the house to be filled with vesper worshippers. There is no lack of church-going in Spain. But what does this imply? The Romish service, even its preaching, is formed with a view to benumb rather than excite inquiry. Practically, preaching is incidental and utterly subsidiary in the Church of Rome, which professes to save men not by means of *truth*, but by priestly operations, by absolutions, and by the creation of new merit by the mass, and by the administration of wafers of bread, transubstantiated, by the intervention of the priest, into "the body, blood, soul, and divinity" of Christ. The exaction on the part of the priest of belief in all this, and the very attempt to exercise it on the part of the people, are enough to stifle intelligent faith and to reduce it to unthinking credulity. This is so in all Popish countries. It is conspicuously so in Spain.

The average priest in Spain is on a lower level, in morals, in education, in intelligence, than in any other country in Europe. Nor ought this to be matter of surprise. Nowhere else was there such a complete suppression of the Reformation, or such a total extinction of Protestant literature, or such a successful murder of thought and inquiry as in Spain. The nation has for centuries been all but hermetically sealed against the entrance of evangelical views. The penalty to an inquiring priest, of doubt on the doctrines of Trent, was hopeless incarceration in a dungeon. These chains were broken scarcely six years ago. Education was all, till then, practically in the hands of the priesthood. It was less diffused than anywhere else in Europe; and thus the million in Spain had sunk not merely into *superstition*, but into the neighbouring pit and slime of *infidelity*, for these two sinks of evil, by a fatal law, are ever found side by side.

You cannot find laymen in Spain as you do in Ireland, who will argue for the Romish faith. They are indifferent on the subject of Protestant truth, partly because they are indifferent to their own religion. They prefer, like a man in his siesta, to abide and doze where he is, and to repel the intrusion of inquiry and investigation. The result is that, with a general and incurious negative acquiescence in the national Romish faith, the people of Spain, though bound by superstition, without free-thinking, or indeed any kind of thinking, are practically without a religion. The consequence is, that there is a large and widely-dispersed criminal population. It is true, while their wine is abundant, we witness drunkenness on rare occasions; yet the taint of other vices has gone deep into the mind of the nation. In different parts of Andalusia we heard the police, in announcing

the hours of the night, combining the worship of the Virgin with the duty of guarding the city against the criminals. By civic orders, when the church clock tolls, the watchman cries out, "Ave Maria purissima!" Some of the culprits are quite ready to do the same, and the superstition and the crime thus move hand in hand. Crimes against property abound. We happen to know personally of four ministers, closely connected with Spanish evangelization, who have recently had their watches taken from them by dexterous pickpockets. They might perhaps have been more wary had they not been foreigners. One of them is Irish, another a German, a third an American, and the other a Scotchman.

It is pleasing to think of the different Christian denominations and the various nationalities that are working for the Christian good of Spain. Though one or two have withdrawn from the work, and though we know of three priests who, having left the Church of Rome, and placed themselves under the Protestant banner for a time as agents, have apostatized, returning to Rome like the dog to his own vomit again; yet there never was such a supply of evangelical agents as at the present hour. Carrasco, the most notable Protestant preacher, is removed, having gone down at sea in the Ville du Havre. But Cabrera remains, and not a few worthy to be named next to him as able to preach even to fastidious ears in that softly-flowing, musical, though wordy tongue.

In our own mission at Jerez, at San Fernando, at Madrid, the Gospel is faithfully preached, and in a way to satisfy the Spanish critical ear. In the capital we conversed at much length with four men who have been under the powerful guidance of Mr. Jamieson, and who were all priests in the Romish Church when we visited Spain in 1869. Two of them are men of learning, who, in the absence of theological books in their own language, have made themselves masters of the systems of Calvin, Turretin, and Maestricht, in the Latin, a language in which they speak with fluency. The number of such men in Spain is daily on the increase. It is very true, indeed, none of the churches are crowded with auditors as they were for a time after the revolution. At that time ignorant people spoke of Republicans and Protestants as if they were the same. The services in the new evangelical churches at that period were thronged with men whose thoughts in many cases had not soared higher than to a political millennium; and when such men gradually discovered that the gospel gave no alient to political passion, and that the revolution it proclaimed was spiritual and internal, they withdrew.

All this was foreseen; and indeed a distinct forewarning of its coming was sent, in name of our Foreign Mission Board, at the very time when our Spanish churches had reached their highest point, in so far as attendance was concerned. The following sentences were embodied in a letter sent to all our Spanish missionaries, under date 30th July, 1872, months before the strongest testimonies to the efficiency of our Cadiz mission as a conspicuous example of success, had been penned by men of other Churches, who visited Spain for the purpose of reporting on its missions:—

Let me remind you that our sole object in entering into Spain was "to turn men from darkness to light, and from the power of Satan unto God." Unless by God's grace, which alone can accomplish it, this result be gained, our school buildings, our church building or church renting, our teaching and preaching, are utterly a vanity and a delusion. It may seem an trifling to state so rudimentary a principle of missions to brethren, every one of whom knows and recognises it as fully as any member of our Mission Board. Yet it needs to be *applied* to our actual circumstances in Spain.

Our object in that country is in no sense merely to make a show or a noise. It is not to gather a large crowd of people in our places of worship, or to assemble a given number of hundreds in our schools. If by dealing with one tithe of the numbers, and contenting ourselves with the humblest accommodation, we can, under God, bring one more soul to Christ, we are bound to be thankful to Him for the *smaller* number in attendance, and the meaner buildings, and to remember His own words, that the kingdom cometh not with observation. You will observe I do not affirm that a meagre attendance at our church meetings and schools is the preferable alternative; but I do say that we are liable to be greatly deceived, and most bitterly disappointed, if, in a country like Spain (where many people are apt to suppose that their mere anti-Popery and Republicanism and love of political freedom are entirely akin to our evangelical Protestantism), we are satisfied with crowds of listeners. By all means be thankful for numerous audiences and crowded schools, but bear with us when we say beware of what may be fictitious and illusory in mere multitude; for were circumstances to arise which would disperse the crowd so that it should never return, the only permanent good that would survive would be in the few (perhaps very few) who had come to Christ, as well as to you and to your places of worship. I say all these things, being strongly convinced (1) that we are not called to expend thousands of pounds on attractive church buildings, to draw crowds who may only come and go; and (2) that we might perhaps see better what good we are really doing by a less ambitious system. To go into very plain and if necessary limited accommodation, with those who will follow you there, may enable you more easily to discriminate between those who are drawn by your message, and those who are prompted by curiosity, or dislike the priests, or by fancied political affinity."

We quote these words because they have been verified in different parts of Spain since they were written, and have in more than one instance been fulfilled to the letter. The most popular preachers in Spain ceased to retain the crowds who gathered around them at the beginning. Even Carrasco's congregation did not retain its earlier dimensions, and the same remark may be made of that of Senor Cabrera. As a general rule, attendance on Protestant service has largely declined; and yet we believe the cause of Spanish Protestantism is at this hour more healthy and promising than ever it has been. We found this conclusion on what we believe to be an improved selectness in the character of the communicants, and on the advance of native agents in Christian knowledge and experience as well as in number. In about twenty different towns and cities in Spain small congregations have been established; in these places about twenty-five missionaries from Europe and America are labouring in various forms, and a rather larger number of native Spaniards are employed in preaching. Not a few promising schools under qualified teachers have been established, affording a Christian education to an increasing number of the young. The grand desideratum is a more advanced and earnest Christian life; and therefore our primary duty is to wait prayerfully upon the Lord, and to cry, "Come from the four winds, O breath! Breathe upon these slain, that they may live."

## Missionary Intelligence.

### LETTER FROM REV. G. L. MCKAY.

CHINA, FORMOSA, TAMSUI, May 15, 1874.

REV. WM. McLAREN.

My Dear Bro.,—There are now five chapels in the midst of the Chinese and one in a Sek-hoan settlement in connection with our mission. These are at Tamsui, Gó-ko-khi, Chiw-nih, Sa-teng-po, Pat-li-hun, and Sin-Kang. I have a helper at each station, and three of the literary class teaching the children of converts. I visit them regularly and spend a Sabbath at each, so that I am seldom in Tamsui. I have just returned from Sin-Kang. When travelling down I came in contact with a Chinaman who began to speak to my burden-bearer about the "Western barbarian," and to boast about his idols. After conversing with him for some time, he confessed his ignorance and desired to hear about our religion.

The road we travelled was simply a winding path of mud, for the rain kept pouring down; still he continued walking along, and passed his native village seven or eight miles. That was on Saturday, and on Sabbath forenoon, when preaching, he walked into the chapel at Sin-Kang and listened most attentively. Except when speaking to the people, I spent the whole day conversing with him about his soul. He seemed anxious, and, what seldom can be seen amongst Chinese, the tears rolled down his face. He asked what he should do first after going back to his family; then left. On Monday I met him on the road, and he followed 15 miles and was neither afraid nor ashamed to speak of the true God. May Jehovah convert and save his soul. You remember last year when I was at Sin-Kang, the people were observing the "Feast of Tombs," and were very indignant because I would not remain in the house three days. This year I heard of threats at another station, and proceeded at once to the spot, so that I could not go to Sin-Kang. I found everything quiet, however, but my helper (the first convert), who was at Sin-Kang, had to bear the reproach heaped upon him by the enemies of the gospel. The feast day fell this year on Sabbath, and he was ordered away, but he met with the converts of the place in the chapel, and said he would die first. I believe he would. The Lord was with them; so they lifted up their voices in praise to Him, whilst their kinsmen were sacrificing to devils. Last year the enemy was more fierce and converts more afraid. The Lord be praised for the faithful few. And by the coming year, by the help of Jehovah, the enemy will be driven further back. Yes; "As wax melteth before the fire, so let the wicked perish at the presence of God."

It seems to me that, on the whole, the Lord's work here is taking a deeper and deeper root. So many do not crowd out of mere curiosity, still there is always a good attendance, and there is a searching and examining after truth which is very gratifying. Many are the prejudices of the Chinese—innumerable are their superstitions, burdensome their idolatrous rites, degrading their practices, and dark their abodes. Dense, dense is the whole atmosphere. Nothing but light from heaven can penetrate it. When we look these difficulties fairly in the face, and still see the Lord's work prospering, we have to exclaim, "The Lord reigneth."

We need to be upon our knees pleading—*i. e.*, pleading without ceasing, for poor Formosa. Those who look for the coming of our Lord, and who rest upon Him for salvation, will surely arise in this our time of

need and remember Formosa. "The isles shall wait for his law." This isle is waiting—is sitting in darkness—is fast asleep. Come then, ye followers of Immanuel, and plead for her, lest we be summoned away without having accomplished our duty to the poor perishing heathen.

kindest regards to Mrs. McLaren and family, and all who love Jesus.  
I am, ever yours sincerely,  
G. L. MCKAY.

### LETTER FROM MISS FAIRWEATHER.

REV. PROF. MCLAREN.

DEAR SIR,—I received a note from Mr. Lowry a few days ago, stating his intention of taking a trip to Europe, and requesting all correspondence to be sent to your address during his absence. Since the letter written to you on the question of filling up the vacancy at Indore and Mhow, the question has been somewhat largely discussed by the Presbyterian missionaries throughout the north-west Provinces especially. The feeling is strong here that the place must be occupied soon, and by Presbyterians of one branch or another. The ultimate end in view is an independent Indian Presbyterian Church, formed from the union of all the Indian branches. Can it be that Canada shall not have even one representative in the general Indian union? If only one minister with his family would be settled here shortly, a little Christian Church could be formed; and thus, by perseverance, the circle would be widened and the gospel carried beyond the immediate influence of the missionary. By a circular which you will receive you will see the kind of place it is, and will better understand the very natural desire of this mission to fill the gap. The mission is anxious to hear of your decision before they take any final step in the matter. I do hope you will find some one willing to come to India. You will be glad to know that three weeks ago Dr. Warren organized the first native Christian church in Rajah Sindia's dominions. On the Saturday he ordained one of the two native catechists an elder, and on the Sabbath we had the communion. Our Moonshee was baptized, and the other catechist's wife partook with us—ten in all, including Dr. and Mrs. Warren, and us two ladies. The Moonshee was a Mussulman, but, through Dr. Warren's bazaar preaching, heard the gospel, and believed. May this be the first sheaf of a great harvest in Gwalior.

We go out nearly every day to the zenanas. We are mostly with the poor and middle classes. They receive us kindly and listen attentively. Last evening Mrs. Warren and I, with Casery (one of the catechists), went to the bazaar, and got into a lane. No one was to be seen but an old woman sitting on a doorstep, but presently a young native came along and got us a charpoy to sit on; then I began to sing aloud a Hindostani hymn, and the crowd gathered rapidly. When a crowd of over 30 women and about as many children had come together, Casery addressed them for a long time. They were all attention. After he finished, Mrs. Warren read to them. After a while, a native gentleman brought an immense fan and actually stood behind and fanned us himself. This is a wonderful state of affairs, for a Hindoo gentleman usually thinks himself so infinitely above all the female race, and white ones especially. I then sang another Hindostani hymn, and Casery sang a native metre hymn, and we came away, a good many following us to the carriages or *gare*, asking us to come again. I tell you this to let you know how ready these poor people are to receive the gospel. Surely the fields are white. Are Canadians not to be given on:—o ie sheaf of all this abundance?



We have started a women's meeting for the soldiers' wives. The first meeting is to be held to-night. I am more and more glad every day that we came to India; we both like the people and the work. Hoping soon to hear the result of your committee meeting, I am, &c.,

May 25th, 1871.

M. FAIRWEATHER.

PRINCE ARTHUR'S LANDING—LETTER FROM REV. D.  
McKERACHER.

*Editor Home and Foreign Record, C. P. C.*

DEAR SIR,—The following brief notes from this somewhat distant field may not be uninteresting to the readers of the *Record*. I reached here per steamer *Cumberland* on the 3rd inst. The appearance of the place is considerably improved since last year, and just now it is decked in its gayest for the reception of the Governor-General and his party. The population is much the same as last year, apparently not much larger. There is, however, now the anxiety felt regarding the future of the place, for it seems certain the railway will pass through the beautiful valley of the Kaministiquia River. For the present season, however, this will not affect the business of the place to any great extent.

In Church matters there is but little change to note since last year. We are still under obligations to our Methodist brethren for the use of their church on Sabbath mornings. In the afternoon I preach at Fort William. The attendance so far has been good, especially at the latter place, which is now accessible both by land and water.

Through your widely circulated periodical, Mr. Editor, I again thank the kind friends who have contributed towards the erection of a Presbyterian church here. The sum collected for that purpose by the missionary before leaving for the field was \$380, all from Toronto, with the exception of \$16 from friends in Ingersoll, and \$10 from London. Of the above sum, over \$200 was contributed by members of Knox Church, Toronto, \$44 by members of Gould Street Church, \$43 by members of Bay Street Church, \$28 by members of Charles Street, and the balance by personal friends of the missionary, some of them belonging to other denominations. We are also indebted to Mr. James Campbell for a Sabbath school library of fifty volumes. This sum might have been considerably increased had the missionary sufficient time at his disposal to call on more of our people. The missions of the Lake Superior region have the cordial sympathy of our people in the older and wealthier districts, and we are fully satisfied there is a sufficient number of them willing to contribute all that is needed to erect a church here, did they but know the necessities of the place, and how much depends on our present efforts to establish our cause firmly for the future.

There has been little or nothing done in the way of public works here this summer. Hence money is very scarce with our people resident in the place, and they will not be able to contribute much for church purposes in the meantime. Our hopes for the future are good. We will therefore work and wait, for "The earth is the Lord's, and the fulness thereof." Of his own he gives to his people to use for his glory.

P. A. LANDING, August 19, 1874.

D. McKERACHER.

## MISSIONS OF FREE CHURCH OF SCOTLAND.

AFRICA—RELIGIOUS AWAKENING AT LOVEDALE INSTITUTION.—The following extracts from letters speak of a very interesting event in the Institution at Lovedale. The intelligence is the most important that has ever come from Lovedale.

The first letter is from Mr. Bennie. He refers first to the Europeans, and then to the natives.

"A work of a different kind from teaching has been going on here of late. There has been a time of refreshing among the boys in the Institution. During the last week special prayer-meetings have been held every evening in the church in Alice, and most of our boys, and a few individuals in Alice, have sought and found peace. All our boys and young men are more or less concerned, and many have embraced Christ. Three only stand out as opposers to the good work.

"The first of a series of meetings at Lovedale was held to-night. About twenty of the native boys remained behind to speak about their state. We met in the native church, which was nearly full with the boys and young men and women, and there were also some people from Alice. This work is not of man, and God uses the weak things of this earth to show His power to work. You will be glad to hear of this blessing. Do not cease to pray for us, and also to ask the prayers of Christians on our behalf."

The Rev. Mr. Moir writes on the same date. His letter is chiefly occupied with accounts of special cases by name, which cannot be given here:—

"From other letters you will have already learned what has come to us, and if you were here you would be delighted with the results. Last Sabbath evening, as we prayed and I tried to ask a blessing for one next me, ——— came and whispered, 'I would like to be prayed for, too, sir.' He was prayed for, and remained behind in great anxiety. It was on Tuesday, I think, that he got hold of Christ, and he at once set to work for others. That evening we prayed, at his request, for ——— and ———, and both stayed behind. They struggled away day after day; but both now think of the Saviour as *their* Saviour. The following [and then comes a list of names], and several others, profess to have found pardon and peace. You know them all, and will probably fear for some of them. But pray for them all. ——— has had a long struggle. I saw him yesterday evening in deep distress. But to-night he seems to have lost his burden, and commends the Saviour in a quiet way to some who still seek.

"At the meeting at Lovedale to-night many of the native boys remained, and some were plainly and deeply moved. There is also a quiet seriousness about all that augurs well for days to come. Other ministers have taken part: Mr. Joubert (Dutch Reformed Church), Mr. Brotherton, Mr. Robertson, and one or two laymen. All this has come in answer to prayer. *Ask them in Scotland to pray much for us.* The blessing has come to Lovedale mostly, though a few in Alice also have been brought in."

INDIA—NAGPORE.—The Rev. John Cooper intimates the baptism of three converts—two men and one woman—on Sabbath, 24th May. Another was baptized a few days afterwards. At Calcutta, a series of meetings had been held, which awakened an interest unparalleled in Calcutta. One church was filled; next two churches could not contain the number attending the daily meeting, and the Town Hall of the city was occupied in consequence. Ministers and members of all Churches attended the services.

### MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

CHINA.—It is natural that in the Canada Presbyterian Church we should feel a warm interest in the China mission of the English Presbyterian Church, our own mission operations being so intimately connected with, and having been so much assisted by the brethren of the sister church. It cannot, therefore, but be very gratifying to know that God is very abundantly blessing their work, and that the success now vouchsafed awakens confident expectations of still greater success in the future. At Amoy, Dr. Carstairs Douglas writes stating that at Awsai he had baptized four men, one the son of a Christian father, the other three from families still heathen. Four converts were also baptized at Tinhai. All of these converts were very highly esteemed. From Swatow Mr. McKenzie writes with reference to the very marked progress of the work during late years. At Baypay the progress is also very observable. Some years ago there was but a handful of first-fruits gathered in. Now there is a substantial and commodious chapel, with a regularly organized congregation. There is now a Presbytery of Amoy, embracing several native members, who take part with great intelligence and independence in the business brought forward. From Formosa, Dr. Dickson, in a letter dated Taiwanfoo, 7th May, writes both of discouragements and of encouragements. The latter decidedly outweigh the former.

### Home Ecclesiastical Intelligence.

#### CALLS, &c.,

Rev. A. Gilray has been called by the congregation of *Cheltenham and Mount Pleasant*; Rev. J. Bethune by *Chesley and Salem*; Rev. R. W. Leitch to *Camden and Sheffield*; Rev. P. Nicgl to *Sombra*.

Rev. W. Hodnett has accepted a call from the congregation of *Perrytown*, and his induction is appointed to take place on the 8th inst.; Rev. J. McClung has been ordained and inducted as pastor of the congregation of *Wick and Greenbank*; Rev. J. Campbell has accepted a call from the congregation of *Manilla and Carrington*; Rev. J. Robertson, M.A., of *Norwich*, is translated to *Winnipeg, Manitoba*.

ORDINATION OF DR. J. B. FRASER.—The Rev. Dr. J. B. Fraser, medical missionary to Formosa, will be ordained in Gould Street Church, Toronto, on the evening of Tuesday, 15th current. The occasion will be one of great interest. It was understood that another missionary might have accompanied Dr. Fraser. But the probationer selected, Mr. J. Cameron, of the Montreal College, has, for the present, declined the appointment.

DEATH OF REV. C. C. STEWART, M.A.—We regret to announce the death of the Rev. C. C. Stewart, M.A., of Owen Sound. Mr. Stewart, whose health has been in a declining state for several months, chiefly in consequence of labours beyond his strength, died on the evening of the 20th ult. Mr. Stewart was a superior scholar, a faithful preacher of the gospel, and a diligent pastor. He has left a widow and two children.

GENEROUS BEQUESTS.—The Rev. Dr. Boyd, by his will, left for the establishment of a scholarship in Knox College, the sum of \$500. He left also \$500 each to the Widows' Fund and the Fund for Aged and Infirm Ministers. Mrs. Boyd, who lately died, left also to each of these last mentioned objects \$300. These bequests have been paid by the executors. Dr. Boyd also bequeathed an amount to the Montreal College.

HOME MISSION COMMITTEE.—The Committee will meet in Knox College on Tuesday, 6th October, at 9 a.m.

MINUTES OF ASSEMBLY.—The Assembly Minutes are being distributed, Sessions will be supplied by the clerks of the respective Presbyteries. For additional copies apply to Rev. W. Reid, Toronto. Price, 20 cents, inclusive of postage, which is 8 cents.

### LETTER FROM DR. J. B. FRASER.

*To the Editor of the Home and Foreign Record :*

DEAR SIR,—In compliance with the expressed wishes of many friends, I send you some notes of my visits to several of the congregations of our Church. Many of your readers know that, by resolution of the Foreign Mission Committee, I am to visit and address as many of our congregations as I can before setting out for Formosa. I cannot presume to trespass upon your space by asking you to insert a detailed account of my journeyings and work since the last of June, when I began, till now. I shall only enumerate the places visited, and note a few of the more interesting incidents of my visits.

Beginning with the last Sabbath of June, the following places have been visited on the Sabbaths: Montreal, Ottawa, Brockville and Lyn, Belleville and Trenton, Fergus and Elora, Hamilton, Cobourg and Port Hope, and London. On the evenings of intervening week-days: St. Andrews, Lachute and Bristol in the Province of Quebec; Pakenham, Almonte, Smiths' Falls, Perth, Prescott, Gananoque, Kingston, Napanee, Southampton, Paisley, Walkerton, Guelph, Hespeler, Peterboro', Windsor and Chatham in the Province of Ontario, and Waddington in New York State. On Sabbath I preach twice and address the children of two or three Sabbath schools; at my evening meetings during the week I speak to the people on the subject of missions in as plain and earnest a way as I know how; and with the exception of a few of the places named, the reception given me by the several congregations has been very cordial. Of the kindness shown to me personally by individuals I cannot speak in too high terms. Almost everywhere I am cordially received and most hospitably entertained, and many of our ministers insist on giving me, usually from their library shelf, some valuable and tangible token of their regard for and interest in me and my work. I must not mention their names, but I cannot refrain from this acknowledgment of my indebtedness and gratitude.

Occasionally, too, I am greatly cheered and encouraged by such occurrences as the following: A lady near Montreal, at whose house I took tea, gave me \$20 as a "small contribution" towards outfit and passage. A poor widow, who had not been able to come to my meeting in her neighbourhood, sent me afterwards by post \$1, her "mite" for the same object. A little girl gave me \$1, nearly "all that she had," to "help me to go to China." Waddington, N. Y., a country congregation, on a most unfavourable evening, cheered me by a good meeting and a \$45 collection. A lady in Kingston gave me \$150 "for Mr. McKay's Mission." Some kind friend in Hespeler—the Master knows who and will reward accordingly—put a \$10 bill into the collection plate. "A friend" in Hamilton slipped \$10 into my hand as I was about to step into the train, saying, "It will help." May those who do such things realize in their own experience the truth of the saying of the Lord Jesus, "It is more blessed to give than to receive."

I am more and more convinced every day that the time I spend in visiting the churches is not being wasted. The fruit of these visits will appear many days hence. Many persons assure me that till Mr. McKay's visit to them

three years ago—he went about as I am now doing before he set out for Formosa—they felt little or no interest in missions. The impressions he left wherever he went were good and abiding. He is remembered by many warm friends, and prayed for in many congregations and households. Shall we say that his wonderful success is not in answer to these fervent prayers? Surely not! Let the Church cry aloud day and night to God for their missionaries that they may prosper in that whereunto they have been sent, and they will accomplish yet greater things. I trust the brethren everywhere will pray for me.

A word as to my meetings with the children and young people in the Sabbath schools. They are already doing much for missions. I am always delighted to meet with them. Could we not, however, increase their interest in our work and their contributions, were we to designate two or three of our men as *Missionaries of our Sabbath Schools*, and let the young people feel that they really had their own missionaries in the field. I merely throw out the suggestion. If it is ever carried into effect, I would like to be their *first missionary*.

Chatham, Aug. 18:h, 1874.

Yours, very sincerely,

J. B. FRASER.

## Proceedings of Presbyteries.

PRESBYTERY OF OTTAWA.—The quarterly meeting of the Presbytery of Ottawa was held at Admaston on the 4th and 5th of August. There were twelve ministers and five elders present, and a large amount of business was transacted. The Presbyterial visitation of the congregation of Admaston, Douglas and Grattan first engaged the attention of the Presbytery. The deliverance of the Presbytery was upon the whole very favourable to the material and spiritual progress which this congregation has made, since Mr. Stevenson's settlement over it. The Presbytery next took up the resignation of Mr. Carswell of the pastoral charge of Beckwith and Carlton Place. After hearing the report of the commission appointed at a former meeting to visit the congregation, and a letter from Mr. Carswell pressing the acceptance of his resignation, the Presbytery were compelled very reluctantly to accept Mr. Carswell's resignation. The following minute was at a subsequent sederunt adopted by the Presbytery to be engrossed in their record, and a copy sent to Mr. Carswell by the interim clerk: "In accepting the resignation of Mr. Carswell, the Presbytery cannot but express their deep regret at severing his connection with his flock and with his brethren. In parting with him, they desire to express their high appreciation of his character and conduct. During the seven years of his ministry in one of the central charges of this Presbytery, he has shown himself to be both gifted and pains-taking, the gradual and healthy growth of his congregation indicating his ability and success. His exactness, industry and fidelity in the discharge of the duties of Clerk of Presbytery are deserving of all praise, and will render it difficult to fill his place. In his personal intercourse with the brethren of the Presbytery, he has always been characterized by a Christian suavity of manner and readiness to oblige, that have won for him their esteem and heartfelt affection. The Presbytery would express their sympathy with Mr. Carswell in the present state of his health, and their prayer that, by the blessing of God, the temporary affliction may be soon removed, and a way of usefulness opened for him in some other part of the vineyard." Messrs. Stewart, McCrea and Aameron, students, appeared before the Presbytery, and read exercises, which were sustained. The congregation of N. Gower and Gloucester was, by the direction of the General Assembly, received into the Presbytery and placed on the list of vacant congregations. Mr. Bryant finished his trials, and was licensed to preach the gospel. The Rev. Peter Cram, a min-

ister of the Cumberland Presbyterian Church, United States, made application for employment, and, on report of a committee appointed to confer with him as to his doctrinal views and examine his papers, his application was received, and his name handed in to the convener of the Presbytery's Home Mission for employment within the bounds. The report of the treasurer of the Presbytery's expense fund was received, and Mr. McMillan was re-appointed, the thanks of the Presbytery tendered to him, and instructions given him to notify all the congregations in arrears to this fund. The convener of the Presbytery's Home Mission Committee submitted a very full and satisfactory report exhibiting the great extent of the field, and the work that is being carried on this season by the students and others. The report was adopted, and the thanks of the Presbytery tendered to the convener. The Presbytery then took up the remits of last Assembly. In reference to the Remit on Union, on motion made and duly seconded, it was unanimously agreed to adopt the basis and accompanying resolutions *simpliciter*; and the returns from sessions and congregations were ordered to be sent into Mr. Crombie, Smith's Falls, on or before 21st September in order to their classification. The remit on the constitution of next Assembly was also adopted *simpliciter*. Mr. Moore introduced the following motion in reference to the boundaries of Presbyteries in central Canada, which being seconded by Mr. McEwen, was unanimously adopted:—"Whereas we have now before us the near prospect of union of all the Presbyterian churches of the Dominion, and whereas said union if consummated will require a re-adjustment of the bounds of the Synods and Presbyteries; and whereas certain Presbyteries of the sister Church are coterminous with, or largely overlap our bounds: Therefore, be it resolved, that we request the said Presbyteries to meet with us in a convention to be held in the month of November or December, for the purpose of conference respecting the determination of the bounds of Synods and Presbyteries in central Canada, the arrangement of the mission field, and the consideration of all collateral subjects affecting the work and welfare of the Church, in which it may be desirable to make recommendations to the General Assembly of 1875. Further, that a committee—consisting of Messrs. Moore, McEwen, James Whyte, McKenzie, Joseph Whyte and Crombie, ministers; and John Garland, George Hay, John Thorburn, S. S. Hunter, and Ralph Dodds, elders—be appointed to make all necessary arrangements for said conference, in conjunction with similar committees of said Presbyteries should they acquiesce in this proposal." Mr. James Whyte gave notice that it was his purpose to resign the Metcalfe portion of his charge. The notice was ordered to lie on the table, and an adjourned meeting of Presbytery appointed to be held at Metcalfe on the 29th of September next, to which meeting all interested were to be cited to appear. A committee—consisting of Messrs. Moore, McDiarmid, Whillans, and Armstrong, ministers; and Messrs. Thorburn and Hardie, elders—was appointed for the purpose of examining all students and others purposing to study with a view to the ministry; and if satisfied with their examinations, to certify them to the boards of the several colleges where they intend to study. After the disposal of several other matters the Presbytery adjourned, to hold its next regular meeting at Ottawa, and within Bank Street church there, on the third Tuesday of November, at 2 p.m. JOHN CROMBIE, *Pres. Clerk, p. t.*

**PRESBYTERY OF KINGSTON.**—This Presbytery held an adjourned meeting at Amherst Island on the 12th day of August. The attendance of members was small. The congregation of Amherst Island was examined presbyterially, and its condition ascertained. A call was presented from the congregation of Camden and Sheffield. The call was in favour of Mr. R. W. Leitch, and was signed by fifty-two communicants and fifty-five adherents. It was duly sustained and accepted by Mr. Leitch, who was present. Subjects of trial for ordination were prescribed him, and a meeting of Presbytery was appointed to be held in the Fifth Concession church, Camden, on Thursday, the 10th day of September, at 10 o'clock a.m., for the purpose of hearing these trials, and, if they prove satisfactory, of proceeding with his ordination and settlement in the afternoon of the

same day, at two o'clock. Mr. Burton was appointed to preach and preside, Mr. Gallaher to address the minister, and Mr. Coulthard the people.

THOMAS S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF PARIS.—This Presbytery met at Paris on the 11th ult. The following are some of the principal items of business. The Clerk was instructed to intimate to the congregation of Burford and Mount Pleasant that hereafter they must be supplied as a vacant congregation. Leave was given to Mr. Cochrane to moderate in a call to a minister for River Street congregation, Paris; also, to Mr. McQuarrie, to moderate in a call to a minister for East Oxford, it having been found that they were not prepared to proceed at the meeting previously held. The Presbytery then took up the call from Knox Church, Winnipeg, to Rev. J. Robertson, M.A., of Norwich and Windham. Rev. W. Cochrane appeared as commissioner for the Presbytery of Manitoba and the congregation of Knox Church, Winnipeg. Messrs. Barr, Donald, Dean, McKnight and others appeared for the congregations of Oxford and Windham, and Mr. Robertson for himself. The papers were read, and the various parties fully heard. Mr. Robertson left the case in the hands of the Presbytery, prepared to acquiesce in their decision whatever it might be. The Presbytery unanimously agreed to grant the translation. Mr. McTavish was appointed moderator in the meantime, and to declare the churches vacant on the second Sabbath of September. The Presbytery appointed the next meeting of Presbytery to be held at Brantford, in Zion Church, on the last Tuesday of September, at 2 p.m., the evening meeting to be spent in hearing addresses from Rev. Mr. Lowry, on Religion in Great Britain, and Mr. McTavish on The Churches of the Lower Provinces.

## FOREIGN MISSION REPORT.

1873-4.

A review of the Foreign Mission work of the Church during the past year calls for humiliation and thankfulness: for humiliation, because a vigorous and prosperous Church has done so little to promote a work so closely identified with the glory of Christ and the salvation of men; for thankfulness, because a measure of progress has been made, and men and means are now forthcoming to an extent which warrants the Church in taking a decided step in advance.

The work among the Red Indians on the Saskatchewan has been carried on during the year under difficulties which indicate that Prince Albert is likely to become a less valuable centre for the evangelization of the aborigines than it was at the time of its first occupation. The Plain Crees, with whom the mission has chiefly to do, are gradually moving farther west after the buffalo, on which they are so largely dependent for food. And the result is that they come less frequently and in smaller numbers to the neighbourhood of the mission. In order to reach them, the missionary would require to accompany them to their camping grounds on the plains, which are now frequently 200 miles distant. The formation recently of a considerable settlement around the mission of whites and half-breeds must also tend to keep the Indians at a greater distance. When ground was broken at Prince Albert, it was nearly 400 miles to the nearest settlement. Now a very considerable settlement has sprung up around the mission itself. Mr. Nisbet states that there are 44 families and 23 single persons, making a population of 288, which is likely to be largely increased during the present summer by the influx of new settlers. While Prince Albert may therefore be growing less important as a centre of foreign missionary effort, it is daily assuming interest as a point from which home missions may yet do a noble work. The unsettled state of the Indians in reference to the manner in which their territorial rights may be dealt with by the Canadian authorities has also exerted an unfavourable influence for the time being upon efforts for their good. Notwithstand-

ing these difficulties, good work has been done during the year, partly among the white population and partly among the aborigines.

Mr. Nisbet writes, "The church is well filled every Sabbath. We have fortnightly Sabbath service in the house of one of the settlers six miles west of this, and an occasional service in another's seven miles east, and in each of these sections a fortnightly prayer meeting is held. In the church a Sabbath school, Bible class, and weekly lecture are maintained. The communion was held November 30th, when *eleven* names were added to the roll. Five of those received were members of our Church in Ontario and Manitoba, five were connected with the Episcopal Church in this country, and one was received on examination. There are 44 names on the Communion Roll. There have been 21 baptisms since September, 1872. Of those baptized, three were adult Indians and *six* were Indian children. There have been two marriages during the same period, one of which was that of an Indian couple.

The Indians do not come about the mission to the same extent now as in past years, and when any large number is in the neighbourhood, they usually make their camp about two miles from the mission premises. The Christian Indians are regular in their attendance at Church, but very few of the heathen come to the public services; nevertheless many of them hear a great deal of Christian truth from their private talks with Mr. McKay." Mr. Nisbet also mentions that there are at present four Indian children, two boys and two girls, under the charge of the mission.

During Mr. Nisbet's absence in Canada the charge of the mission devolved entirely on Rev. Edward Vincent, who reached Prince Albert immediately before the senior missionary left for what proved a somewhat lengthened visit to Ontario. The change decided upon last year by the committee, involving the abandonment of the farming operations which were necessary in the earlier stages of the work, have been carried out and nearly completed by Messrs. Nisbet and Vincent, and it is hoped that in future they will be found beneficial. Rev. Edward Vincent has tendered to the committee his resignation of his position as a missionary to the Indians. His reasons are given at length in a document, in which he presents with clearness and force his views in reference to the present unsettled condition of the country, and the best mode of accomplishing the work which requires to be done among the Indians of the North-west. From the decided conviction which Mr. Vincent expressed in reference to his duty to retire from the work, the committee felt themselves under the necessity of accepting his resignation. This was accordingly done, and the acceptance will take effect on the 1st July. From the time of his arrival in Manitoba until that date, Mr. Vincent has been instructed to place himself under the direction of the Home Mission Committee.

During the year, new ground has been occupied by the appointment of Mr. George Flett to labor among the Indians in the neighbourhood of Fort Pelly. Mr. Flett, on account of his thorough familiarity with the Cree language and acquaintance with Indian habits and modes of thought, has very special adaptation for usefulness in this field of labour. He has been very highly recommended to the committee as an earnest and devoted Christian worker. Mr. Flett has received a cordial welcome from the officers of the Hudson Bay Company, and has commenced his labours under favourable auspices. He finds a large number of Indians in the region, but they are much scattered and consequently difficult of access. We hope to hear from time to time good accounts of the labours of this earnest Christian layman.

In accordance with the instructions of last Assembly, your committee took steps to select for the young women then reported as preparing for foreign service, a suitable field, and to send them to it. After careful inquiry, India was chosen as on the whole the most promising. And as the Canada Presbyterian Church has no missionaries under whose protection and guidance they could labour, it was decided to place them under the control and care of the Board of Foreign Missions, of the Presbyterian Church in the United States. The brethren of that Board in the very kindest manner undertook this duty, and aided in every way in their power your committee in carrying out the instructions of



last Assembly. Arrangements having been completed, Misses Rodger and Fair-weather sailed in the latter part of October from New York, along with a lady whom the American Presbyterian Board were sending to India, and in due time reached their destination in safety. When last heard from they were at Allahabad, where they had met a cordial welcome from the missionaries of the American Presbyterian Church, and where they were actively engaged in the study of the language. As soon as they are prepared for active service they will find wide doors of usefulness open before them.

In Formosa, the year has been one at once of trial and of encouragement to our missionary. The manifest blessing which attended Mr McKay's labours at the outset of his work has not forsaken him. The success which so early crowned his preaching has roused opposition and bitter persecution. Of northern Formosa it may be said that a wide door and effectual is opened, "and there are many adversaries." Mr. McKay writes, "The enemy has been aroused, and, as of old, has been active night and day, in endeavouring to crush the Lord's work in its beginnings. To accomplish this, mandarins, literati, and soldiers especially, have combined their efforts. In the numerous villages which dot the country inland, men and women have been beaten and shamefully abused on account of attending service on the Lord's Day. A convert who lives about a mile from here was asked a few months ago to assist in purchasing articles for idol worship. He replied he could not consistently do so, as he no longer bowed before things made by men's hands. An evening or two after, the same party, followed by 30 armed men, went to his dwelling, broke the door, beat his wife, mother and sister, dragged himself about the room, and finally left him for dead. The house of another worshipper at Chiwn-nhi was entered by 40 soldiers, who ransacked the whole place, and snatched an infant from its mother's arms and trampled it to death. At Go-kokhin, one of the first who cast away tablets and idols was ordered by the owner of the house in which he lived to cease going to the chapel, or else he would drive him out of the house. The convert replied, "You can do that and much more; but to drive me from the true God, you and all your host can never accomplish." It is truly matter of thankfulness that these men "took joyfully the spoiling of their goods." It is unnecessary to multiply cases, as I have referred to one in connection with each chapel.

The crowds which at first thronged to listen to the preaching of our missionary appear to have fallen off. No doubt the sense of novelty had something to do with collecting the multitudes who, for a season, waited on the preaching of your missionary, but Mr. McKay now states it as his conviction that a large number of the Sek-hoan and Chinese had in some way acquired the notion that the gospel was to minister directly to their worldly advantage. In the days of our Lord there were many who followed him "not because they saw his miracles, but because they did eat of the loaves and were filled;" and we need not marvel if the idolaters and ignorant natives of Formosa are found animated with similar motives, nor need we wonder if many of them, when disappointed in their worldly expectations, have gone back to their idols.

Amid these trials and discouragements, your missionary has been cheered by the steadfastness and fidelity of the converts and the progress of the Lord's work. In the last letter received from him, dated the 17th of February, Mr. McKay writes: "It is now about a year since I admitted five into communion on profession of faith, and I rejoice in being able to state that they have faithfully followed the Lord Jesus and fearlessly testified to the truth unto this day. The only man I brought from the south commemorated the dying love of Jesus with us a year ago. Since that time he has been cruelly murdered and beheaded in the woods; his headless body is yonder by the winding path, but his soul is in the highest heavens with the Lord of Glory. Last Sabbath we observed the Lord's Supper at Go-kokhin, where the first chapel was erected. There I admitted four old and three young men, who have steadfastly followed the Lord since they first heard the gospel. The five who were admitted last year were present, so that exactly twelve native converts sat around the table of the Lord. In a quiet, retired spot,

away from the displays of heathenism and the inquisitive gaze of outsiders, with our usual hearers present, we had a precious communion. I believe the Master was with us. I never enjoyed a sweeter communion in America, Scotland, or my dear native land. Several of the hearers seemed moved, and all appeared serious and thoughtful during the services. If any heart was touched, if any soul was awakened, to Jehovah alone be the everlasting praise and glory.

At a place called San-teng-po, several miles to the east, the people have just completed a small neat chapel, *entirely at their own expense*. I told them that if they really wanted to serve the living God, to put their trust in the Lord Jesus, fear neither persecution nor death, and build a house to the Lord. I visited them a few weeks ago, and was delighted to find the parents teaching their children the ever-lasting gospel. A number of small boys met me on the way, and all were able to sing our beautiful Chinese hymns; the very youngest, three years old, could sing. The little girls are kept in dark rooms, and do not appear with their brothers as in western lands. On Sabbath I observed father, son, grandson and great grandson sitting on a bench together, singing the praise of the Lord. Thus in the midst of opposition and corruption, the Lord is blessing his own work."

Mr. McKay adds, in a postscript to his letter, that since writing the above, he had had a glorious meeting in his house at Tamsui, which he has to use as a chapel. It is worthy of note, as indicative of the converts and the hold which the truth has taken of them. "The 4th day of the first Chinese month is observed by all the idolaters, from north to south and from east to west. It is the day on which they welcome back the spirits. This year it fell on the 20th inst. The converts in the country fled from the displays of the idolaters, and came down the river in junks, and brought all their little boys, about the size of Sabbath school children in Canada. My house was crowded from early in the morning until late at night. The whole day was spent in explaining the ever-lasting gospel, in singing and praying to the Lord our God. I enjoyed the meeting exceedingly."

Mr. McKay expresses great joy at the prospect of the speedy arrival of a medical missionary to co-operate with him. So strongly has he been impressed with the value of the healing art as a handmaid to the gospel, that with the aid of the resident medical man of the English community, he commenced hospital work more than a year ago. The foreign residents of Tamsui also aided him in the work by liberal contributions to its support. Mr. McKay regards the hospital as, all things considered, quite successful. Up to the time of his writing, 1428 persons have received attendance and heard the Gospel.

It is with much pleasure that your committee have to report that they have secured, subject to the approval of the Assembly, the services of Dr. J. B. Fraser as medical missionary to Formosa, a gentleman whom they regard as possessing in a very high degree the qualifications for the position. Dr. Fraser is a son of Rev. William Fraser, of Bond Head, one of the honoured clerks of this Assembly. After completing a full medical course, and practising medicine for two years, Dr. Fraser decided to study for the Gospel ministry; and he has just completed a more than ordinarily successful course of theological study in Knox College. He will be prepared to leave Canada for China with his family some time in autumn. Relying fully on the approval of the Assembly to the step which they have taken, your committee have requested Dr. Fraser to secure the requisite outfit for his work; and they trust also that arrangements may be made for his visiting, prior to his departure for the foreign field, as many as possible of the congregations of the Church.

It is the pleasing duty of your committee to report that the Foreign Mission is at present in a satisfactory position. The receipts indicate a growing interest in the work of the evangelization of the heathen, and the balance on hand warrants the Church to go forward more boldly in the work. From the following statement of receipts and payments it appears that there has been an increase in the income during the year as compared with that which preceded it of \$1,562 06,

and that the balance now on hand is \$3,280 69 greater than that which was reported to the last Assembly. This state of matters is the more gratifying, as no special means have been employed during the past year to stimulate the liberality of the Church. It cannot be questioned that with a little additional effort the receipts may be greatly increased.

It appears to your committee that the large balance on hand, when viewed in connection with the steady increase of the Foreign Mission contributions of the Church and the withdrawal of Mr. Vincent from the Indian work, not only warrants the Church in sending Dr. Fraser to Formosa, but also in instructing the committee which may be appointed to select and send forth a third missionary to China at the earliest moment practicable.

In conclusion, your committee offer for the adoption of the Assembly the following resolutions, viz. :—

1. That the action of the Foreign Mission Committee in appointing Dr. J. B. Fraser as medical missionary to Formosa be cordially approved of.
2. That the Foreign Mission Committee be recommended to select and send forth a third missionary to Formosa as soon as practicable.
3. That any of the presbyteries of the Church to whom application may be made by the Foreign Mission Committee be authorized to ordain Dr. J. B. Fraser and any other missionary selected for Foreign Mission service in accordance with the above resolutions.

All which is respectfully submitted.

WM. McLAREN.

Toronto, June, 1874.

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### Correspondence.

#### NOTES OF A VISIT TO THE CHURCHES IN THE LOWER PROVINCES.

MY DEAR SIR,—As you desire, I send you some jottings of my late visit to the Maritime Provinces. Owing to various circumstances, I arrived at St. John, N.B., only on Saturday night. On Sabbath I preached for both Dr. Waters and Mr. Bennett, and heard addresses from the Scottish delegates, in whose company I crossed the Bay of Fundy on the following day to Annapolis, which takes its name from Queen Anne, and thence travelled by rail to Halifax. The country from Montreal to Halifax, along the route by which I went, is poor, except the valley of Annapolis, which is called the Garden of Nova Scotia. We reached Halifax station in the evening, and as I was about to leave for the town, was delighted to find the hand of our friend, Mr. J. K. Smith, of Fort Massey church, laid on my shoulder. We drove into town together, and I was soon comfortably settled in the hospitable abode of the Hon. Robert Boak.

According to instructions, I attended both Synods. Dr. Topp not having arrived when the Synod in connection with the Church of Scotland entered on their Union discussions, I appeared alone before them, and was cordially welcomed. The other Synod had postponed their discussion on this subject till Dr. Topp's arrival, so that this body had the changes on the basis and resolutions presented to them as viewed from somewhat different points. These changes were not regarded with disfavour by the former body, and were decidedly acceptable to the other, some of whom would not have accepted the documents as adopted last year. Now there is no formal opposition, though some (as in our Church) would prefer that our relations remain as they were. I must however state that while all the representatives of the Church in connection with the

Church of Scotland agree to the basis, &c., a number of the congregations are opposed to union, I suspect more on political than religious grounds.

I preached on Sabbath (in Gaelic) in Chalmers' Church, and in the evening in Poplar Grove Church. The Lord's Supper was dispensed in St. Matthew's, a large number of the office-bearers of both churches participating. The service was very solemn and comforting. During the sittings of the Synod a union prayer meeting assembled daily at 9 a.m., in Chalmers' and St. Matthew's Churches alternately, which were well attended. On these occasions statements were made by Ministers of both denominations regarding a work of God in Prince Edward Island. Moved by these, and invited by the Presbytery of the island, I left Halifax on the morning of Monday, 6th July, and journeying about 100 miles by rail and 60 by steamer, preached in the evening in the church of the Rev. Mr. MacLeod, in Charlottetown, to a respectable and interesting congregation. Next morning I went to Strath Albyn, a distance of 15 miles, in company with the Rev. Mr. Campbell. Owing to a mistake in reading the telegram sent from Halifax, only a few people met us. I preached to them, however, and did so again in the evening, in both English and Gaelic. At this last meeting a considerable number attended, some of whom seemed much in earnest. On Wednesday I drove 10 miles to Granville, and was met by Rev. Mr. Murray and a good many of his people; after service, I drove with him about 8 miles to New London, his other station, and one which was very markedly influenced during the previous winter and spring. For weeks the place of worship was crowded night after night, neither rain nor wind preventing the anxious multitudes from assembling, and at the close, over 60 new applicants sat down at the Lord's Supper. Here again we had a pleasant meeting. On Thursday morning I drove to Malpeque, about 10 miles, and found in the Rev. Mr. Laird's church a considerable and attentive congregation. In the afternoon he drove me to Summerside, a distance of about 15 miles, where I preached in the evening. This was one of the places specially mentioned as influenced by the religious movement. The congregation was attentive, but not so numerous as if the intimation had been more timely given. Mr. MacKay, the minister, had not returned from the Synod. On Friday morning I left by stage for Brookfield, where, besides a considerable portion of Mr. Gunn's congregation, Mr. Campbell, Strath Albyn, and a section of his people met me, and after service in both English and Gaelic, Mr. Campbell and I left for Brown's Creek Church, and got to the manse about twelve at night, after a journey, to me, of 63 miles. We found the congregation, as we expected, in the midst of their communion services. Next day I preached in Gaelic to about 500 people, some of whom had come nearly 50 miles; and again on Sabbath, in Gaelic, and in the open air, to somewhere over 1,000 people, and dispensed the Lord's Supper, with the assistance of Mr. Campbell, to over 100 members. The only annoyance was given by a number of young people, who came for amusement, and not a few of whom seemed never to leave the road, but walked or drove about, or stood in groups engaged in conversation during the whole service. These were said to be persons from a distance. Mr. Munro, the pastor, and Mr. Sutherland, of Woodville, conducted the services in the place of worship. In the evening we went to a prayer meeting, which we meant to be short, but on proposing an inquiry meeting, we found about fifteen came forward to be spoken to, and as no others would take part in dealing with them, I asked all those who were concerned to sit down together. When the people found that they were to be so spoken to, those who had not left the church came forward and those about the door returned; and after several short addresses and prayers, interspersed with singing, we

separated, after our meeting had lasted between three and four hours. Next day we had service, in both languages, at 11 a.m. I preached in English, and went to the tent to give an address on the union question, intimating, that we would shortly return to the church to hold an inquiry meeting. On doing so, the place of worship was filled again, and on asking those who wished to be spoken to to come forward, we soon found that personal intercourse with them was out of our power. I had put a piece of paper in my pocket in the morning, wondering if as many as seemed anxious in the evening would again present themselves. On taking the names, I found fifty-seven did so. With these, and with the others also, we prayed, spoke and sang as long as our time permitted, and if I remember, it was after we dismissed them for the third time, and only when we had to leave to meet another engagement, that they separated. In the evening I preached at Orwell-head. Many years ago, Mr. Donald Macdonald, a minister of the Church of Scotland, settled in the island, and laboured diligently and with no small measure of success, in so far that he gathered round him a number of congregations, to whom he ministered at his discretion. He stood aloof from all other Churches. At the Disruption, it is said, his sympathies were with the Free Church, but repelled by some statements of one of its deputies, he drew more to the Established Church of Scotland, and with it his congregations are allied since his death. He had some peculiar views, but it should be recorded to his honour, love of money could not be laid to his charge; in fact, he erred rather in the opposite direction. The congregation here was large. The tendency towards physical demonstrations was soon apparent, but being gently asked to restrain these, the services were not interrupted. At this place two young girls came forward to be spoken to. Next morning we had a prayer-meeting in the Brown's Creek Church, when eighteen more gave in their names. After continuing with them as long as we could, they left when we must go, some of them rejoicing in the Saviour, some in deep distress. As we went to the manse, two young girls sat on a log on the roadside, weeping bitterly, and one audibly praying that the Lord would have mercy on her soul; we had just to pass on, as I was to preach shortly after to Mr. Sutherland's congregation, Woodville. Here we found about 300 people assembled, and the scenes of Brown's Creek were re-enacted; there about 46 gave in their names, of whom, I have learned since, 30 were admitted to the Lord's Table on the following Sabbath. I left that evening with one of the Elders, Mr. Beaton, who drove me, next day, into Charlottetown, a distance of 33 miles, and with another pleasant service closed, for a second time, and with great regret, my labours in that interesting island. There is no reason to doubt that throughout a very considerable portion thereof the Lord has been blessing congregations in both the Presbyterian Churches. There has been, in so far as I could learn, almost nothing unusual, or that could be found fault with in the management of the work, and though some may go back to perdition, I cannot doubt not a few have believed to the saving of their souls, and that God's people have been greatly quickened.

On Thursday morning I left by the steamer from Pictou, where I took up my abode with Mr. John Ferguson, whose father, known through a wide district as Deacon Ferguson, was my host for nearly two months in 1846. I did not preach on Thursday, being a good deal exhausted with previous labours, and having little rest the night before. I took part in the various communion services on the following days in Knox's Church, the Rev. Mr. Ross's, and preached in Dr. Bayne's on the Sabbath evening; and after a pleasing and I hope a profitable season there, left for home on Monday morning, and without any very noticeable incident, arrived in good health; thankful to

the Lord, who had watched over me and mine during my absence, and given such testimony to the word of His grace, and with more intense longing than before that He would be pleased to make bare His arm in the sight of all people, and especially that those in whom I feel a peculiar interest may speedily see the beauty of the Lord, and admire in His sanctuary, worshipping Him in robes washed with the blood of the Lamb, and in the beauty of holiness.—I remain, yours very truly,  
JOHN MAC TAVISH.

## General Religious Intelligence.

**MESSRS. MOODY AND SANKEY.**—These evangelists, whose labours have been so fruitful, have been visiting various places in the north of Scotland. Besides Inverness, they have visited Forres, Elgin and Keith. They paid another visit to Aberdeen, and were then to proceed to Wick. In the places visited large meetings were addressed. Mr. Moody spoke with his usual vigour and power, and Mr. Sankey sang with fine effect.

Full statistics have been published of the results of Messrs. Moody and Sankey in Glasgow. From the beginning of the year till May, services were held in 316 congregations in the city and surrounding country. The number of converts was estimated at 3,133, of whom 1,670 were men and boys.

**METHODISM IN ROME.**—The first Methodist conference in Rome has been held. There were 20 preachers present, and there were reported 1,007 communicants, 111 on probation, 472 Sabbath School scholars, and 555 day scholars.

**PRESBYTERIAN MISSION IN MEXICO.**—The Presbyterian mission at Zacatecas, Mexico, is prospering greatly. There are several churches with fully one hundred members each, and near Zacatecas one whole town has been converted.

**SCOTCH ANTI-PATRONAGE BILL.**—The Scotch Anti-Patronage Bill has now passed, and is the law of the land. There will be great interest in watching the effects of this measure. Opinions differ greatly as to its effects on the Established Church and on Presbyterianism. We incline to the belief that this change will only be the prelude to other and greater changes in connection with the ecclesiastical condition of Scotland.

**REV. DR. MCCOSH IN IRELAND.**—Rev. Dr. McCosh, President of Princeton College, formerly Professor at Belfast, is now on a visit to Britain. He was entertained at a public breakfast in Belfast, at which Sir Thomas McClure presided. One object he has in view is to advocate the claims of the proposed Pan-Presbyterian Council.

**NEW ENGLISH PRESBYTERIAN CHURCH AT MARYLEBONE.**—The foundation stone of a new church in Upper George Street, Marylebone, for the use of the congregation of which Rev. D. Fraser, D.D. is minister, was lately laid by the Lord Mayor of London. There were present Lord Eburey, the Lord Advocate, Mr. S. Morley, M.P., Hon. A. Kinnaird, M.P., Mr. J. C. Stevenson, M.P., Mr. Corry, M.P., and many others. Dr. Fraser's congregation has increased very largely since his induction. The number of communicants is now 900.

## Notices of Publications.

**THE HEAVENLY VISION: AND OTHER SERMONS.** *By Rev. W. Cochrane, M.A. (Zion Church, Brantford). Toronto: Adam, Stevenson & Co.*

This well got up volume contains seventeen sermons by the able and popular Minister of Zion Church, Brantford. The sermons, selected from discourses delivered during a ten years' ministry, and treating of various subjects, chiefly of a practical nature, are simply arranged, evangelical and impressive. The volume will, we doubt not, be prized not only by the more immediate friends of the author, but by others, who love the truth, and who seek and appreciate the comforts and encouragements of the gospel.

### ACCOUNTS OF THE CHURCH,

*From 1st May, 1873, to 30th April, 1874, as audited for presentation to Synod.*

#### KNOX COLLEGE—ORDINARY FUND.—1873-4.

##### RECEIPTS.

Received from all sources .....	\$7,800 70	
Balance at Dr. 1st May, 1874 .....	1,802 88	
		\$9,603 58

##### PAYMENTS.

Balance at Dr. at beginning of year.....	\$80 94	
Salaries, including Dr. Willis' retiring salary .....	6,948 09	
Library.....	81 42	
Printing and Advertising... ..	48 87	
City Improvement Rate and sundry accounts .....	140 45	
Insurance.....	52 40	
Mr. Taverner, for Elocution.....	150 00	
Students' Literary Society .....	25 00	
Mr. Gunn, including \$100 for past year.....	450 00	
Interest on Mortgage and for advances.....	251 41	
Proportion of General Expenses and Agent's Salary.....	375 00	
Am't from Alex. Bequest, transferred to Endowment Fund .....	1,000 00	
		\$9,603 58

#### ENDOWMENT FUND.

##### RECEIPTS.

Balance at beginning of year.....	\$5,192 10	
Interest .....	420 00	
Amount from Alexander Estate.....	1,000 00	
		\$6,612 10

##### PAYMENTS.

Interest credited to College Ord. Fund .....	\$420 00	
Balance.....	6,192 10	
		\$6,612 10

#### KNOX COLLEGE—BURSARY FUND.—1873-4.

##### RECEIPTS.

Balance at beginning of year.....	\$90 45	
Received .....	1,983 67	
		\$2,074 12

##### PAYMENTS.

Bursaries and Scholarships paid .....	\$1,227 00	
Mr. Taverner, on account of Elocution.....	50 00	
Amount invested.....	700 00	

Proportion of Expenses.....	44 00	
Balance .....	53 12	
		<u>\$2,074 12</u>

## KNOX COLLEGE—NEW BUILDING.

## RECEIPTS.

Received on account of Subscriptions, etc.....	\$22,871 82	
“ Loan on old Building .....	10,000 00	
“ Sale of College Street Lot.....	3,606 80	
By Balance .....	882 04	
		<u>\$37,360 66</u>

## EXPENDITURE.

College Street Lot .....	\$3,344 00	
Deed, Registration, Agency, and Advertising .....	59 50	
		<u>\$3,403 50</u>
Interest on do.....	77 70	
Lot on Crescent .....	1,000 00	
		<u>1,000 00</u>
Advertising.....	40 40	
Taxes .....	54 24	
Premiums for Plans.....	250 00	
Photographer, Wood Engraver, etc.....	61 30	
		<u>405 94</u>
Expenses in connection with canvassing, etc		
Postages, Clerk, etc .....		567 72
Interest on Purchase money... ..	315 00	
“ for Loan and advances.....	190 80	
		<u>505 80</u>
Paid W. T. Hughes on account of Brickwork.....	\$13,200 00	
“ J. Plenderleith..... Carpenter	8 900 00	
“ John Esson..... Stonework	8,000 00	
“ Architect, on account.....	1,000 00	
		<u>31,100 00</u>
		<u>\$37,360 66</u>

## ASSEMBLY FUND.

## RECEIPTS.

Amount received.....	\$3,071 87	
Balance due.....	597 30	
		<u>3,669 17</u>

## EXPENDITURE.

Balance at beginning of year.....	935 10	
Paid expenses connected with Assembly at Toronto.....	373 25	
“ accounts for printing, including Synod Minutes, with charge for forwarding.....	996 35	
“ Rev. W. Fraser, salary.....	150 00	
“ Rev. Dr. Waters, convener of Com. on Statistics.....	75 00	
“ on account of Union Committee, balance of expenses	300 73	
Expenses for Assistant Clerk, two years.....	100 00	
Expenses of Deputation to Manitoba, half.....	260 44	
Expenses connected with various Committees.....	41 91	
Proportion of general expenses.....	36 39	
“ Salary of General Agent.. ..	400 00	
		<u>3,669 17</u>

## FOREIGN MISSION.

## RECEIPTS.

Balance at beginning of year .....	\$5,150 56	
Received from all sources.....	12,084 44	
		<u>\$17,235 00</u>



## EXPENDITURE.

Paid on account of Mission to British Columbia.....	\$148 00	
“ “ “ Saskatchewan .....	4,395 55	
“ “ “ China Mission .....	1,806,31	
“ “ expenses in connection with Misses Rodgers and Fairweather, sent to India... ..	1,886 54	
“ “ expenses of Committee.....	137 35	
“ Proportion of general expenses.....	230 00	
“ Salary of General Agent.....	200 00	
Balance .....	3,431 25	\$17,235 00

## HOME MISSION.

## RECEIPTS.

Receipts from all sources .....	\$20,581 27	
Balance at Dr.....	200 36	\$20,781 63

## EXPENDITURE.

Presbytery of Montreal per Stat. \$659 50 Sup. \$1,504 15	\$2,163 65	
“ Ottawa “ 751 08 “ 600 00	1,351 08	
“ Brockville “ 69 00 “ 657 70	726 70	
“ Kingston “ 172 00 “ 681 00	853 00	
“ Cobourg “ 169 00 “ 574 50	743 50	
“ Ontario “ 350 00 “ 346 00	696 00	
“ Toronto “ 507 00 “ 371 00	878 00	
“ Simcoe “ 125 00 “ 690 75	815 75	
“ Owen Sound “ 44 00 “ 191 66	235 66	
“ Hamilton “ 200 00 “ 579 00	779 00	
“ Durham “ 83 25 “ 200 00	283 25	
“ Bruce “ 150 00 “ 225 00	375 00	
“ Guelph “ 47 85 “ 311 00	358 85	
“ Paris “ .....	100 00	100 00
Presbytery of London per Stat. \$647 50 Sup. \$1,054 84	\$1,702 34	
“ Stratford “ 67 00 “ 75 00	142 00	
“ Huron “ 258 00 “ 35 00	293 00	
“ Chatham “ 417 00 “ 300 00	717 00	
“ Manitoba “ .....	4,642 45	4,642 45
To paid British Columbia .....	1,147 75	
“ Lake Superior .....	135 45	
“ Expenses of Deputation to Manitoba, half .....	260 44	
“ Rev. W. Cochrane .....	100 00	
“ Rev. R. Torrance.....	50 00	
“ Expenses in connection with Distribution, Missionary Meetings, Printing, Advertising, &c. ....	\$307 12	
Expenses of Committee Meetings... ..	314 64	\$621 76
To paid Proportion of General Expenses.....	210 00	
“ “ Salary of General Agent... ..	250 00	
“ Interest for advances .....	460 00	
“ .....	150 00	\$20,781 63

## FRENCH EVANGELIZATION.

## RECEIPTS.

Balance at beginning of year .....	\$423 84	
Received during year from all sources .....	2,570 26	\$2,994 10.

## EXPENDITURE.

Remitted to Montreal.....	\$2,400 00	
Paid proportion of General Expenses.....	100 00	
"    "    Salary of General Agent.....	75 00	
Balance.....	419 10	\$2,994 10

## WIDOWS' FUND.

## RECEIPTS.

Balance from last year.....	\$887 10	
Congregational collections and donations.....	3,528 01	
Ministers' Rates.....	1,575 00	
Interest.....	4,400 06	
Investments falling due and paid.....	5,844 49	\$16,234 66

## EXPENDITURE.

Annuities paid to Widows and Children of Ministers.....	\$3,796 00	
Rates Repaid.....	64 25	
Invested.....	8,452 64	
Amount placed to credit of Fund for Aged and Infirm Ministers.....	1,764 00	
Proportion of General Expenses, Printing, &c.....	250 00	
"    "    Salary of Agent.....	460 00	
Sundry Charges—Legal Services, &c.....	43 53	
Balance.....	1,404 24	\$16,234 66

The following is the present state of the Fund.

Invested in Debentures.....	\$50,400 00	
"    "    Mortgages.....	25,284 92	
Cash.....	1,404 64	\$77,089 56

## AGED AND INFIRM MINISTERS.

## RECEIPTS.

Balance at beginning of year.....	\$1,651 97	
Receipts during year from congregations, donations, &c....	2,349 06	
Interest.....	280 00	\$4,281 03

## EXPENDITURE.

Annuities to Ministers paid.....	\$2,496 67	
Proportion for Printing and General Expenses.....	75 00	
"    "    Salary of Agent.....	125 00	
Balance.....	1,584 36	\$4,281 03
N.B.—Amount invested.....	\$4,000 00	

## HOME AND FOREIGN RECORD.

## RECEIPTS.

Balance at beginning of year.....	\$9 75	
Received from Subscriptions and Advertisements.....	\$3 051 53	\$3,061 28

## EXPENDITURE.

Printing.....	\$1,277 31	
Buntin Bros. & Co., on account of Paper.....	1,125 00	
Express Charges and Postage.....	392 29	
Proportion of Salary of Agent.....	200 00	
Proportion of General Expenses.....	55 55	
Balance.....	12 18	\$3,061 28

## KANKAKEE MISSION.

## RECEIPTS.

Receipts from all sources.....	\$2,329 55
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## EXPENDITURES.

Balance at the beginning of year.....	\$291 65
Paid Rev. C. Chiniquay, on account of Salary.....	518 36
“ Rev. C. Lafontaine.....	501 87
“ For other teachers.....	365 12
“ Expenses of Deputation and of Members of Committee, &c.....	181 10
“ Proportion of General Expenses, Salary, &c.....	160 00
Rev. C. Chiniquay, for Expenses when Collecting.....	100 00
Balance.....	211 45
	<hr/>
	\$2,329 55

## MISSIONS OF FREE CHURCH.

Amount received.....	\$56 24
“ remitted.....	56 24

## MISSIONS OF UNITED PRESBYTERIAN CHURCH.

Amount received.....	\$24 50
“ remitted.....	24 50

## MISSIONS OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

Amount received.....	\$105 00
“ remitted.....	105 00

## FUND FOR REV. J. G. CARRUTHERS.

Amount in hand.....	\$364 39
Interest.....	25 48
	<hr/>
	\$389 87
Amount paid Mr. C.....	\$38 00
Balance in hand.....	351 87
	<hr/>
	\$339 87

## MONTREAL COLLEGE.

Amount received in Toronto.....	\$296 16
Paid to W. King, Esq., Montreal.....	296 16

## MANITOBA COLLEGE.

Balance in hand.....	\$2,890 15
Amount received.....	193 00
Interest.....	206 50
	<hr/>
	\$3,289 65
By amount credited to Home Missions.....	\$206 50
Amount paid Rev. C. Bryce.....	50 00
Balance.....	3,033 15
	<hr/>
	\$3,289 65

## FRENCH-CANADIAN MISSIONARY SOCIETY.

Amount received.....	\$155 34
“ remitted to Montreal.....	155 34

The above accounts have been examined, Vouchers and Balances compared and found correct.

(Signed) J. McMURRICH.  
(Signed) J. L. BLAIRIE.

**MONEYS RECEIVED UP TO 22nd AUGUST, 1874.**

**ASSEMBLY FUND.**

Amount received to 22nd July,	\$51 18
Gananoque.....	13 62
Wakefield.....	10 00
Thames Road and Kirkton.....	11 25
Acton, Knox Church.....	18 75
East Gloucester.....	5 50
Russell.....	4 50

**KNOX COLLEGE.**

Amount received to 22nd July,	160 70
English Settlement.....	26 60
Executors of the late W. Murray, West Zorra.....	100 00
Dumbarton and Canton.....	15 00

**HOME MISSION.**

Amount received to 22nd July,	538 32
McKillop.....	25 80
Friend, Manilla.....	5 00
E. London.....	2 00
Brucefield.....	90 00
Ayton and East Normanby Mission Stations.....	7 31

**FOREIGN MISSION.**

Amount received to 22nd July,	293 62
Proof Line.....	16 64
J. E., E. Wawanosh.....	5 00
Dumbarton and Canton.....	23 00
East Williams.....	104 16
E. London.....	2 00
W. T. Granton.....	3 00

**DR. FRASER'S OUTFIT AND PASSAGE TO CHINA.**

Amount received to 22nd July,	388 75
Rev. John McFarlane, Farnham Centre.....	4 00
Bristol.....	17 00
Pakenham.....	12 00
Almonte.....	7 70
Smith's Falls.....	12 76
Perth.....	9 77
Fergus.....	21 00
West Arran.....	11 00
Paisley.....	12 04
Walkerton.....	11 15
do. Sabbath School.....	8 00
Guelph.....	10 43
Hespeler.....	22 00
Friend, Hamilton.....	10 00
Port Hope.....	45 00
Cobourg.....	26 80
do. Sabbath School.....	18 20

**FRENCH EVANGELIZATION.**

Amount received to 22nd July,	15 25
Manilla.....	8 00

Acton, Knox Church..... \$10 00

**WIDOWS' FUND.**

Amount received to 22nd July,	103 27
Executors of the late Rev. Dr. Boyd.....	500 00
Executors of the late Mrs. Boyd.....	300 00
With rates from Rev. Matthew Barr, Rev. Archibald Cross.....	

**AGED AND INFIRM MINISTERS' FUND.**

Amount received to 22nd July,	61 28
Little Toronto.....	7 00
Owen Sound.....	12 00
Dunbarton and Canton.....	15 00
Executors of the late Rev. Dr. Boyd.....	500 00
Executors of the late Mrs. Boyd.....	300 00
E. London.....	2 00
Farnham Centre.....	9 00
East Williams.....	20 08
Farnham Centre, additional.....	2 00
Inverness.....	9 42
Tilbury East.....	4 09
Smith's Falls.....	20 00
North Gower.....	5 00
Scarboro', per Mr. William Clark, senr.....	21 00
Eden Mills.....	3 50
West Gwillimbury 1st.....	8 00
Storrington.....	6 95
Pittsburg.....	4 30
Vittoria.....	3 00
Miller's School-house.....	1 25
Mille Isles.....	8 52
Caistorville or Eastern Seneca.....	3 00
Watford.....	7 25
Chippawa.....	3 25
Acton, Knox Church.....	27 73
Demorestville and Black Settlement.....	2 50
Rockwood.....	2 65
Dalhousie Mills.....	5 00
Metis.....	6 00

**NEW COLLEGE BUILDING FUND.**

Am't received to 22nd July,	29206 80
Hamilton.....	74 00
Toronto.....	1253 00
Nassagaweya.....	102 00
Thamesford.....	66 00
Drummondville.....	70 00
Embros.....	69 00
Harrington.....	77 00
Zorra, Burns Church.....	44 00
Nissouri East.....	41 00
Shakespeare.....	8 00
Ingersoll.....	5 00

Saint Mary's.....	42 00	Executors of the late J. Alexander, Esq.....	251 40
Barrie.....	8 00	Executors of the late Rev. Dr. Boyd.....	500 00
BURSARY FUND.			
Previously received.....	60 00		

### RECEIPTS FOR RECORD UP TO 22nd AUGUST, 1874.

J. C. R., Alvinston, \$4.00; A. McL., St. Helen's; W. A., Mrs. D., McD. Toronto; Baltimore, \$7.80; Coldsprings, \$4.50, D. E., Elder's Mills, Dr. M., Cartwright, \$2.25; T. S., Princeton, \$6.00; R. P., Ridgetown; Rev. W. H. R., Hamilton; Miss H. F., West Winchester, \$2.00; R. S., Dorchester Station, \$3.00; J. G., Comber, \$1.93; J. McP., Arkona; A. McK., Morpeth, \$1.65; J. E., Peterboro'; Mrs. C., Ailsa Craig, \$1.50.

### MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:--

- London* .....At London, in 1st Presbyterian Church, on last Tuesday of September, at 11 a.m.
- Brockville*.....At Prescott, on 3rd Tuesday of September, at 2.30 p.m. Congregations and sessions to report on Remit on Union.
- Ottawa* .....At Ottawa, in Bank St. Church, on 3rd Tuesday of Nov. An adjourned meeting will be held at Metcalfe, on 29th September, at 6 p.m.
- Toronto* .....At Toronto, on 3rd Tuesday of September, at 11 a.m.
- Huron*.....At Seaforth, on 2nd Tuesday of October, at 11 a.m.
- Hamilton*....At Hamilton, in McNab Street Church, on 2nd Tuesday of October, at 11 a.m.
- Guelph*.. At Elora, in Knox Church, on 2nd Tuesday of October, at 9 a.m.
- Paris* .....At Brantford, in Zion Church, on last Tuesday of Sept., at 2 p.m.
- Stratford*.....At Stratford, on 1st Tuesday of September, at 11 a.m.
- Owen Sound*..At Owen Sound, on 3rd Tuesday of September, at 10 a.m.
- Durham*.....At Durham, on 3rd Tuesday of September, at 11 a.m.
- Simcoe*.....At At Bond Head, on Wednesday, 2nd September, at 11 a.m.
- Montreal*.....At Montreal, in College, on 1st Wednesday of October, at 10 a.m.
- Ontario*.....At Port Perry, on 8th September, at 11 a.m.
- Chatham*.....At Chatham, in Adelaide Street Church, on 29th September, at 11 a.m.
- Kingston*.....At Kingston, in Chalmers' Church, on 2nd Tuesday of October, at 3 p.m.
- Cobourg*.....At Millbrook, on last Tuesday of September, at 11 a.m.
- Bruce*.....At Paisley, on last Tuesday of September, at 2 p.m.